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A
DISCOVERY
OF CERTAINE
NOTORIOUS SHIFTS,
EVASIONS, AND VNTRVTHES
VTTERED

BY M. IOHN VWHITE MINISTER,
(and now made Doctour)

In a Booke of his lately set forth, and intituled,
A Defence of the Way &c.

VV HEREIN

It is briefly shewed, that his pretended Company of Visible
professors is far inferiour to the Synagogue of the Iewes.
And a Catalogue also is framed and set downe for
his Negative & Faithlesse Church, according
to his owne Doctrine, vntill himselte
produce a better.

*By W. G. Professour in Diuinity, in manner
of a Dialogue.*



Matth. 27. v. 64.

Et erit nouissimus error peior priore.

And the last error shaibe worse then the first.

Permissu Superiorum. M. DC. XIV. 4^o Tw 23

4^o Tw 23.





THE
P R E F A C E
T O T H E
R E A D E R.

MAISTER *John White* Minister at
Eccles in his former booke intituled
the Way &c. very boldly & with an
audacious forehead affirmeth, that e-
uer since Christs tyme without interrup-
tion there hath byn a cōpany of men vi-
sibly professing his Protestant faith: &
being chalēged by the Author of the *Treatise of faith* in
an answer to his *Way* to set downe a Catalogue of
such Protestāt beleeuers in all ages, *John* in his second
booke intituled, *A Defence &c.* among many other ab-
surd assertions auoucheth, that all Papists aloue cannot
by good discourse driue him to asigne such a Catalogue, and
so despayring euer to find any one intirely professing
the Protestant fayth, that so he might be a member of
his visible cōpany, he concludes, That it is sufficient for
succession of the Church, and being of the fayth, if the parts
thereof, and all the seuerall particulers belonging to salua-
tion can be shewed to haue byn held in any Church, albeit no
one man of the same, or in the whole world can be shewed to
haue holden them all intirely himselfe. So far *John White*.
But what Catholike will not now smile to see this
Treasonicall Minister, who was so peart and bragging
of

*Defence p.
414.*

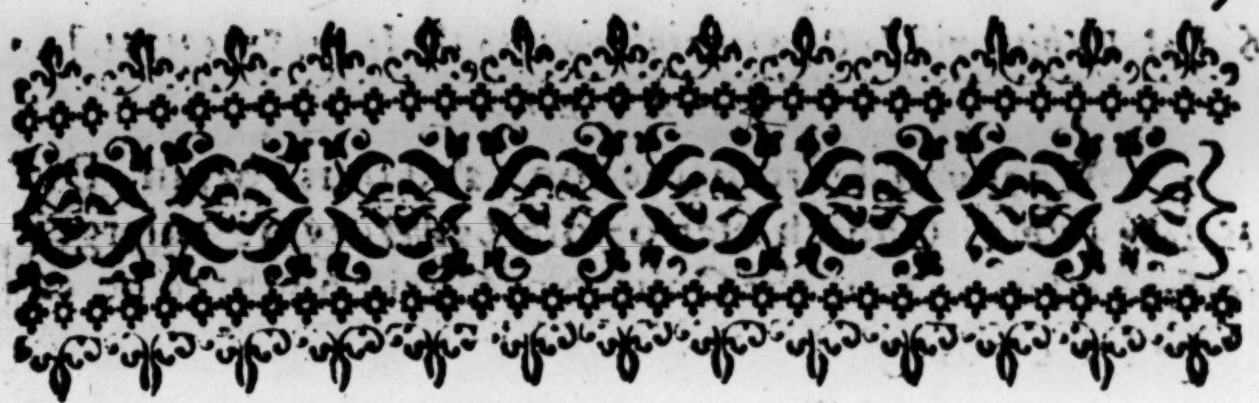
*Defence p.
415.*

THE PREFACE.

of a Company alwayes visible in his former booke, & now in his second, being vrged to set downe a Catalogue of some of them, cannot so much as name one, eyther man, woman, or child of this his visible Company, in all antiquity; will not every one rest at this sorry Minister, and pittie all his seduced followers, saying: *Parturiunt montes, nascitur ridiculus mus.* the mountaines haue byn in trauell, and at the last are deliuered of nothing els, but of a ridiculous mouse: that is, *M. Iohn White* now made Doctor of late hath written two iust Volumes, contayning aboue 1000. pages, and in these hath endeauoured to shew the way to the true Church; but as yet to this day, he hath not byn able, to set downe so much as filly one in fiftene ages which euer was an intyre member of this his visible company or true Church, which to every one that hath but a meane vnderstanding, and is not wholly transported which the frenzy of heresy, may alone be a sufficient cause, if there were no other at al, not only to commit to the fire *Iohn Whites* blotted papers, or printed bookes, if he haue them by him, but also to auoyde, as infectious seducers, all such prophane and senselesse writers, who vnder this fayre pretext and glorious title of leading their Readers to the true fayth and Church of Christ, cast them downe headlong into flat Infidelity, making them eyther Atheists not knowing what to belicue, or hereticall members of the Synagogue of Sathan. But that to such a Church *Iohn White* hath brought his Proselytes, this ensuing Dialogue will shew; proued and set downe out of his owne Doctors and doctrine, with compassion of the seduced, & amazement of the world.

Zanchius
a famous
Protestant
sayth, that
among o-
ther mon-
sters Athe-
isme hath
byn fetched
out of hell
by the mi-
nisters of
Sathan in
some of
these Re-
formed
Churches.
In his E-
pistle before
his Confes-
sion pag. 7.

THE



THE
DIALOGVE.

SAMUEL,

THEOPHILVS? Well met, what newes?

THEOPHILVS.

Newes *Samuel*! truly none; but that *M. VVhite* is newly made Doctor, & hath set out a new booke, the which I haue read ouer.

SAMUEL.

2. Tush *Theophilus*, this is no newes to me, for I haue beene occupied in it these two dayes, to see whether he had any thing concerning the Catalogue which was expected of him by the Author of the Treatise of Faith, & now of all was expected: but truly to tell you in playne tearmes I find nothing lesse performed.

THEOPHILVS.

Truly *Samuel*, you and I in this point are iust of the same opinion. But neuerthelesse I pray you according to your wonted manner vouchsafe to expound your questions out of *M. VVhites* owne words, to the end we may see what at last wilbe the issue of this his senselesse Doctrine.

6 [M. VVhites visible Company inferiour to the Iewes Synagogue.]

S A M V E L.

3. What you desire shalbe done, and thus I begin. Did VVhite in M. Iohn VVhites Church euer before Luthers tyme enlarge it his defence selfe to all nations, as the Church of Christ ought to be enlarged, according to M. VVhites owne confession? p. 384.

T H E O P H I L V S.

No neuer, for as yet M. VVhite hauing writen two iust volumes to shew some visible company to be of his Church, is so far off from prouing any such company to haue byn in all nations, as to this day he hath not proued any one to haue byn a pure Protestant, and of his Church in any Nation of the world: he indeed sayth much, but proueth nothing.

S A M V E L.

p. 384. M. Bale sayth that from Phocas who liued in S. Gregories tyme who begot Papacy, till the renewing of the Ghostly spell (by Luther) the doctrine of Christ was at that tyme among Idioties in holes. Ceter. 1. p. 73. Ergo not in Bishops or Bishopricks. VVhite p. 386.

4. Hath Iohn VVhites visible Cōpany excelled the Synagogue of the Iewes in continuance of tyme, that is to say, hath it euer byn extant since the Ascension of Christ, and shall it so continue to the worlds end, as M. VVhite sayth the Church of Christ ought to do?

T H E O P H I L V S.

That the Synagogue of the Iewes hath continued to this day, there is no doubt, and yet euen at this present multitudes of them are to be seene as well in Protestant as Catholike Countreies; but that euer any company appeared or continued in the world of M. VVhites sect, is so vncertain, that hitherto he hath not byn able to proue that euer any one Prelate or Prince by name for all the ages past before Luther was of it: and therefore vntill he name and proue some to haue believed as he doth, we are forced to pronounce that his doting & foolish conceited cōpany being inferiour to the Synagogue of the Iewes in this point, cannot be the true Church of God.

S A M V E L.

5. Were the Bishops of France and England before Luthers tyme members of Iohn VVhites supposed Church?

THEOPHILVS.

M. VVhite seemeth to dreame so, for speaking of the Protestant Church before Luther, these be his words, I assure, saith M. White, that even the members of the Church of Rome it selfe, as the Bishops of France and England with their congregations, for example, professed thus outwardly to all the world the Christian sayth. For albeit they were some of them more and some lesse corrupted with Apostasy universally spread ouer the Church, and had entertained the abuses that Luther and the reformers put away, yet the foundation remained, and the Scripture was preserved, and the whole rule of sayth. So far M. VVhite.

SAMUEL.

6. Seeing this is a matter of so great moment as importeth either the being, or nullity of M. VVhites Church, I hope he hath some pregnant reasons to proue it.

THEOPHILVS.

Pregnant reasons Samuel? No verily, not so much as one, but his owne simple word and bare assertion contrary to the assertions of his owne brethren and the records of antiquity, for otherwise our Church had not byn latent and inuisible for the space of 1260. yeares, as M. Naper affirmeth, or for 900. yeares before Luther, as witnesseth our learned M. Perkins. And againe, how could the foundation remayne in those Bishops of France and England, when our owne brethren & M. VVotton fellow-writer with M. VVhite against the Iesuits, sayth expressely, that Luther was the first in these dayes who published Christ in the chiefe point of the Gospell, to wit justification by sayth in Christ, and therefore herein to his glory he was a disciple without a maister, and a sonne without a father. And who would not now thinke that M. VVhite dreamed when he wrote the Bishops of France and England to haue had the foundation, who knew not that which was necessary to their iustification, which is the very essence and soule of protestancy, as our owne Authors affirme. And lastly as for the Bishops of England, that they were ranke Papists is proued particulercly of all them of Canterbury in a booke of late

The article of iustification by sayth only is the foundation of all Christianity, saith Fox

Adels p. 840.

Naper.

Vpon Reuelat. c. 17.

p. 145. 156.

161. 191.

237. M.

Perkins

in his epist.

Vpon the

Creed. pag.

400. in his

reformed

Catholike

p. 329. 307.

Votton

in his triall

p. 1191.

Luther

sayth that

if the ar-

icle of ius-

tification

be once lost

then is

all true

Christian

doctrine

lost, and as

many as

hould not

that do-

ctrine are

lesse,

late

Turkes
Papists or
Heretiks.
Prasit.
ad Galat.
M. Charke
in the so-
wer dispu-
tion sayth
that it is
the soule of
the Church.

8 [M. VVhite dreames of the Bishops of England and France.]
late set out called the *Prudentiall Ballance*, wherefore I wonder
that M. VVhite would be so bold to auer the contrary before
he had confuted that booke, and all the Ecclesiastical histo-
ries of both these Nations. Truly this cannot but scan-
dalize all sorts of our profession to see M. VVhite so im-
pudent.

SAMUEL.

7. Did these Bishops of France and England in the agonies and
conflicts of their consciences defend Protestancy?

THEOPHILVS.

M. VVhite may imagine so, but shall neuer be able to
proue it was so, vntill he bring some authenticall hi-
story in which this is recorded: which he will neuer be
able to do, nor any other for him, and sure he was not then
allue to take notice thereof from themselves.

SAMUEL.

8. Did these Bishops by repentance cast away their damnable
errors?

THEOPHILVS.

M. VVhite sayth so, but if you will read ouer eyther their
liues written before *Luthers* works, or the auncient records
& histories concerning them, you shall see no such matter
but as they liued in the face of the world, Roman and
Papisticall Bishops, saying Masse, believing seauen Sacra-
ments, the reall Presence, inuocation of Saints, & such likes
euen so also they died. Albeit now M. VVhite in his phan-
tasticall conceit would honour his imaginary visible com-
pany with them for want of others, and name them accom-
pted members of his new vpstart Church, the which beg-
garly thift cannot but mightily discredit the Protestant cause
as euery child may see.

VVhite
pag. 386.

SAMUEL.

9. I heard not long since, that a certayne learned
Papist hath offered a Challenge to M. VVhite and his fel-
low Ministers, calling vpon them to shew such a Cata-
logue

(*Bishops of England and France before Luther Catholikes.*)

logue for the Protestants as he hath set downe for the Papists euen from this present Pope *Paul* the 5. not only naming the Popes and other great Doctors and Saints, but also prouing them to haue byn Pastours and Doctours of the Catholike and Roman Church, as it is opposite to the protestant visible Society imagined by *Iohn VVhite*. Now I desire *Theophilus* to know whether any for *M. VVhite*, or he himselfe hath satisfied the Iesuite in his demaund?

THEOPHILVS.

I must needes confesse there is such a Challenge, but to aske whether the challenge be satisfied or no, I deem to be a most vayne and friuolous question.

SAMVEL.

Io. Wherefore?

THEOPHILVS.

Marry Syr, because we haue laboured about this 60. yeares in England to proue & name any one visible company to haue byn of our Religion in any one age before *Luther* since *Christs* tyme, but as all the world knowes we could neuer performe it. Therefore we thinke it altogether impossible. How much lesse then can we set downe a Catalogue of Bishops and Doctors for the space of 1600. yeares? this verily doth so grauell *M. VVhite*, that he cannot well tell what to say.

SAMVEL.

II. How then doth he shift it off?

THEOPHILVS.

Samuel, poorely, poorely, God in heauē knowes, for not daring to set downe any Catalogue of his own, he runs to that of the *Roman Church* which the Iesuite hath set downe, but it is with putting in and putting out, and that after such an obscure & ridiculous manner as I thinke neuer any Protestant dreamed of since Protestancy was on foot.

Se D. Morton in his Apolog. Cathol. p.

41. 42. D. VVhite taker de

Eccles. cōt.

Bellarm.

Contrat.

2. q. 5. p.

262.

Fox in A-

poc. c. 12. p.

349.

Bulling.

in A-

poc. serm.

62. fol. 100.

M. Cart-

wright in

M. VVhit-

gifts de-

fence pag.

635.

S A M V E L.

12. What is then his answer?

T H E O P H I L V S.

First we proue (sayth M. VVhite) the Catalogue for the first sixt hundred yeares, cōfessing the Paltours and Christians mentioned therein, to haue byn the true Church.

S A M V E L.

In the
Treatise of
the Church
against the
VVay. cap.
1. & 2.

M. Leigh
in his great
Britaynes
great deli-
very.

In the
Treatise of
the Church
against the
Way. c. 4.
Art. 17.

13. This indeed, *Theophilus*, is a most base and beggarly shift. For out of our owne brethren you haue proued elsewhere, that all the most famous and greatest Saints of the primitiue Church were no Protestants: and as for 40. Popes succeeding one another since *Marcellinus*, within the tyme of the first 600. yeares, all of them (according to our Worthy brother M. Leigh) haue byn so opposite to protestancy, as he tearmeth them with such a name as I meane not heere to relate; how then can M. VVhite but much discredit both himselfe & his supposed Church to make claime to those who were so contrary to his profession, yea and to them by whom, as you haue shewed there, M. VVhite hath byn condemned for an heretike, not once but often, in the diuers auncient heretiks of that tyme: and as for the rest that follow we can scarce haue any better conceipt, seeing M. VVhite himselfe affirmeth that from the first 600. yeares downward his Church was more and more impure, that is to say, more and more subiect to the Bishop of Rome, who are accounted both of M. VVhite and others of our owne brethren, for *Antichrists*: and as they did descend in tyme neerer and *Luther*, so also they continued to professe and defend more and more all the poynts of that Christiā doctrine which he calleth *Poperie*, and which is so directly opposit to M. VVhites beliefe and religion.

14. But what sayth he more?

T H O P H I L V S.

Defence p.
421.

He saith further, that his desire is, that frō the 800. yeares especially

[M. Iohn VVhites second shift confuted.]

cially such Pastors and people be added euery one in their place as mis-
liked and resisted the corruptions of the Church of Rome growing on,
and vpheld the pure doctrine in such manner, as I briefly touched in the
VVay, so he intituled his first booke.

SAMUEL.

15. Well then, what say you to this?

THEOPHILVS.

Alas Samuel, this shift is as beggarly and thrid-bare as
the first, for I haue read ouer that digression in M. VVhite,
and I note although that he set downe diuers that rather
misliked then resisted the Church of Rome in some one
poynt or other: Yet he dares not auouch, much lesse is
able to proue any one of them in particuler to haue byn
a formall Protestant. And truly if resisting the Papacy in
some one poynt was sufficient to make the party so resi-
sting a member of M. VVhites Church, with greater reason
he might challenge the Turkes and Iewes, and put them
into his Catalogue, who in many more poynts resist the
Church of Rome, then do most of those set downe in that
digression; so as they also for lacke of other Christians must
haue a place in M. Iohn VVhites Church, and after this man-
ner a glorious Church no doubt inuented by M. VVhite Ioannes
might be built of namelesse Protestants, Heretikes, Iewes, & Turkes: Schutz lib
and indeed some of M. VVhites brethren confesse as much so. causa-
when they say, Caluinisme, Turcisme, & Arianisme are three paire rum c. 48.
of breeches cut out of one cloth.

SAMUEL.

16. But is this all that M. Iohn VVhite saith?

THEOPHILVS.

No, he saith a third thing, and that is, that the Legend
Saintes, Antichristian Popes, lying stories, and the Popes creatures whose
succession, saith he, we need not, be put out. Pag. 421.

SAMUEL.

17. Well then Theophilus, what say you to this put-
ting out?

B 2

THEO

T H E O P H I L V S.

Not I, *Samuel*, but no doubt the Iesuit will require *M. VVhite* to name vnto him the Legend Saynts he would haue put out, and to giue him a reason why he should put them out, which he hath not done hitherto, and I feare he will neuer be able to do: and as for the Antichristian Popes, if you meane such Popes as were intruders and no lawfull Popes, he will graunt indeed, that they were no better, but seing none such are set downe by the Iesuit he need not put them out: but if he meane others, he must first name them, and proue that they were Antichristian, the which is yet to do, and therefore his request is vnreasonable to haue them wiped out. Now if by the Popes creatures he meane Bishops and Cardinalls, vnlesse he can shew that they were no Catholike Christians, they may stand still in the Catalogue whether *M. Iohn VVhite* will or no. As for lying stories I see none set downe, and therefore *M. VVhite* doth not well to spill inke and blot paper with such false and impertinent stuffe, wearying his Reader, and discrediting himselfe.

S A M V E L.

18. You haue told me *Theophilus* who they were that *M. Iohn VVhite* would haue put out: but can you tell me who they are that he would haue put in?

T H E O P H I L V S.

Defence p.
421,

I shall tell you what he saith, and leaue you to ghesse at his meaning, these are then his wordes; *the ordinary Pastours liuing in communion with the Church of Rome, Greece, Armenia, and such like (though we allow not euery singular and speciall man) let them be supplied.*

S A M V E L.

19. But tell me I pray you, how do you vnderstand this?

T H E O P H I L V S.

How should I vnderstand that, which I thinke *M. VVhite*

(*M. VWhite vnttruthes concerning the Greeke Church.*) 13
VWhite (now a Doctor) vnderstandeth not himselfe; for how
could such as liued in communion with the Church of Rome be
Protestants, seeing that therby they professed the Papacy,
and so appertained rather to the botch which Iohn VWhite
affirmed to haue cleaued to the body of the true Church
imagined indeed by him, but no where extant in the
whole world: in his next worke I could wish he would
explaine himselfe better.

S A M V E L.

20. Indeed for ought I can perceiue M. VWhite speaketh a-
gainst himselfe, or he needeth an Oedipus to vnfold his
meaning, but I pray you, doth he no where els make claime
to the Greeke Church?

T H E O P H I L V S.

Yes truly, for he saith in his defence pag. 400. That the
spacious Churches of Greece haue abhorred the Roman professiō as much
as euer any Protestant did.

S A M V E L.

21. But is it true that he saith?

T H E O P H I L V S.

No, if our owne brethren say true, for out of them
we may gather how 12. tymes or therabout the Greeke
Church hath reconciled it selfe to the Church of Rome,
though afterwards falling againe, it was ouerrunne with
barbarous Turcisme, and is now in slavish subiection to the
Turke: but that the Protestant congregation eyther hath
byn, or can possibly be reconciled to them of the Roman
profession, vnlesse it leaue to be Protestant and become
Catholike: M. VWhite himselfe will not say, wherfore that
the Grecians haue abhorred so much the Roman professiō
as the Protestants do, and haue done, it is to be skored vp
amongst M. VWhite vnttruthes.

S A M V E L.

22. But I pray you, what is the faith of the Grecians,

B 3

M. Nap-
per affir-
meth that
from the
yeare of
Christ 316.
God with-
drew his
visibile
Church frō
open assem-
blies to the
harts of
particuler
godly men
during the
space of
1260. yea-
res, the
Pope and
his clergy
hauing
possessed the
outward
visibile
Church of
Christians
euen 1200.
yeares, the
true
Church so
long abi-
ding latent
& inuisible
So Napper
vpon the
Reuel. c.
12. p. 145.
156. 161.
191. 237.
if Defence
pag. 400.

14 [The Greeke Church opposite to M. VVhites visible company.]
 if we except only the schismaticall, withdrawing them-
 selves from the obedience of the Bishop of Rome, wherein
 we Protestants and they agree, and some few errors
 which we no lesse detest then the Papists?

T H E O P H I L V S .

See the
 Protestant
 Apol. for
 the Roman
 Church p.
 71.

In Actis
 Theolog.
 VVitēb.
 & Hiere-
 mic Patri-
 archæ Cō-
 stantinop-
 litanæ.

Their faith, *Samuel*, I find set downe by our learned Pro-
 testant brethren *Syr Edwin Sands*, and the Deuines of Wit-
 temberg who were not so transported with passion but
 they could see and write the truth. Thus then writes *Syr*
Edwin. The Greeke Church (sayth he) concurrerh with Rome in o-
 pinion (he should say beliefe) of transubstantiation, and generally
 in the Sacrifice and whole body of the Masse, in praying to Saynts, in
 auricular Confession, in offering Sacrifice and prayer for the dead;
 Purgatory, and worshipping of pictures &c. And the Deuines of
 Wittemberge affirme, that the Greeks at this day professe to
 believe Inuocation of Saynts, Reliques, worshipping of Images, Transub-
 stantiation, Sacrifice, the signifying ceremonies of the Masse, auricular
 confession, inioyned Satisfaction, Confirmation with Chrisme, Ex-
 treme-unction, all the 7. Sacraments, prayer for the dead, freewill,
 Monachisme, vowed chastity, fast of Lent, that Priests may not marry
 after order taken. Thus farre they of the Grecians beliefe:
 and now who would euer dreame that these were Pro-
 testants, but M. *Iohn VVhite* at *Eccles*, who as it seemes is
 such a strange Alchymist, that by his bare word and bould
 assertion he at least indeauoureth to make *quodlibet ex quo-*
libet, any thing of euery thing; but in the end (alas) all tur-
 neth to his owne shame and confusion. I for my part can-
 not but be sory to see into what straights silly *Iohn* is
 brought, searching euery where to patch vp a Church
 without finding any thing any where that may serue
 for his purpose, not beeing able to shew in the Greeke
 or Latin Church so much as any one entire Protestant in
 all antiquity,

S A M V E L .

23. Seeing then M. *VVhite* is thus puzzled in finding
 out his Protestant Church, tell me I pray you, good *Theo-*
philus, what is his last shift and finall resolution?

T H E

THEOPHILVS.

It is this *Samuel*. Not being able to shew any such visible company of auncient Protestants as in his former booke he hath boldly affirmed was alwayes extant euen from Christs tyme, he resolutely now like a courageous Champion answereth, that all Papists alie cannot by good discourse driue him to assigne a Catalogue, it being sufficiēt to say, that no doctrine wanteth lineall descent that accords with the Scripture. Which though it be graunted him, yet is he neuer the more at rest; for he is still to be vrged, will he, nill he, to shew the professors of that doctrine, according with Scriptures, in whom, & by whome the same lineally descended, to say nothing that he will neuer be able to shew, that his doctrine accords with the Scripture, vnlesse he himselfe may be Iudge; but if cyther the *Lutherans* or *Puritans* his owne brethren, or the Church of England, or that of the first 600. yeares may be vmpiers, his doctrine wilbe censured to be wicked and hereticall, and his Church branded for the Synagogue of Sathā, destitute no lesse of true doctrine then of lineall descent.

SAMVEL.

24. I am *Theophilus* of your opinion, and therefore let vs conclude, that seeing *ex nihilo nihil fit*, there being no one Protestant that believed entierly the Protestant faith to be found in all antiquity, as M. VVhite doth insinuate, and we haue proued; it is impossible that there should euer haue byn any Protestant, and much lesse any Protestant Congregation or Church, as M. VVhite imagineth, no more then it is possible that a Pallace of stone should be builded without any one stone to put in the building. And let this *Iohn VVhites* finall resolution be written in great letters, that all Protestants who ioyne with him may reflect vpon it: for only if his doctrine supposed in his opinion to agree with Scriptures must inferre the lineall descent of his Church, though there be not so much as one person in any precedent age to be named who held the same, or so much as the substantiall parts thereof whole and intirely; why may not euery paltry heretike say the like, and so there shall no certayne Christianity

All Hereticks (saith S. Austen) endeauour to defend their false and deceitfull opinions out of the same Scriptures l. 1. de Trin. c. 3. S. Hilary biddeth vs remember that there is no Heretike who doth not faine that the blasphemies which he preacheth are according to the Scripture. Orat. 2. cōt. Constant. See the 10. article.

16 [Every heretike may say as much as M. VVhite, for his sect.]
Christianity be left in the world.

T H E O P H I L V S.

Defence p. 245. Not to what Issue M. Iohn VVhite hath brought the succession and being of his Church.

I am content Samuel to put an end to this our conference, but so as M. VVhite shall not want a reformed Catalogue framed according to his owne doctrine, for these are his words. I affirme (sayth he) that it is sufficient for succession of the Church, and being of the fayth, if the parts therof, and all the seuerall particulars belonging to saluation can be shewed to haue byn held in any Church, albeit no one mā in the same, or in the whole world cā be shewed to haue holden them all intirely himselfe. Thus M. Iohn VVhite, insinuating that howsoeuer he should not be able to find so much as any one who believed as he belieues, in any one age before Luther, as truly he cā not assigne so much as one; yet this hindreth not the lineall descent and fayth of his Church, so the same be found part in one, part in another in any congregation of the world. Let vs then suppose that his beliefe consists of 39. articles set downe by M. Rogers for the fayth of the English Church, if Iohn VVhite can find out 39. persons holding ech of them some one article of Iohn VWhites beliefe, albeit ech of them held withall 39. Heresies, Iudaismes, and Turcismes, and should condemne one another for such black Impes as heretikes Iewes, & Turkes be, yet his Church shall haue her cōtinuation, and being in this succession of so many heretikes, Antichristian wretches, perfidious Iewes, and Turkes. And thus you haue a goodly protestant Church of M. Iohn VWhites making, although somewhat Iewish, Turkish, and hereticall, and therefore trouble him no more in requiring any other. For, sayth he, this is sufficient: and no better indeed can be assigned.

S A M V E L.

25. Well then set downe this Catalogue I pray you.

T H E O P H I L V S.

M. Iohn VWhites Catalogue or Protestant Church consisting of 39. Diuells, Turkes, Iewes, Infidels, & Heretikes ech of them condemned for 39. damnable heresies, and im-

impious errors, as is supposed, but belicuing withall ech of them some substantiall poynt of M. VVhites protestant fayth, thalbe this for example.

THE CATALOGVE.

- | | | |
|---|------------------------|---|
| (A) Sole meridiano clarius est, non Deum verū, sed Diabolum ipsissimum Zuinglio per somnium suam heresim Sacramentariam inspirasse. Conrad. Schlusselfurge in Theolog. Calvin. in proemio. | (A) 1. The Diuell. | M. D. Whyte saith, that when 1500. yeares were expired, arose Luther & Zuinglius &c. who God rayed vp (he should haue sayd the Diuell) to call his people out of Babylo. |
| (A) Hospinianus saith, that Luther being taught by the Diuell, that the Masse was wicked, and being ouercome with Satthans argumēts did therevpon abandon the masse. In hist. Sacram. part. altera fol. 131. | (B) 2. Cato. | VVay pag. 195. |
| (A) Schlusselfurgius ibide ait Zuinglium confessum esse dogma se suum per somnium a spiritu quem ignorauerit ater an albus fuerit accepisse. Sed euentus docuit non bonum sed malū. Cacodæmonem fuisse illū Zuinglij monitorem & præceptorem. | (B) 3. Theseus. | (B) Zuinglius (in expositione fidei Christianæ) placeth Hercules, Theseus, Socrates, Numa Pompilius, the Cato's, Scipio's & other Pagans & Idolaters with the holy Patriarchs and Apostles in Heauen, of which his assertion, Luther discourseth thus: Zuinglius of late hath written, that Numa Pompilius, Hector, Scipio, and Hercules enioy eternall blisse in heauē with Peter Paul, and other Saints, which is no other thing, then openly to cōfesse that he thinketh there is no faith, no Christianity. So Luther. ad cap. 47. Genes. |
| David Paraeus in prælectionib ⁹ catechisticis saith, that the doctrine of the Lutherā concerning the abrogating of the Masse was also inspired by the Diuell. | (B) 4. Scipio. | |
| (A) Schlusselfurg. lib. 3. ars. 8. docet Spiritum Calvinisticū esse spiritum tenebrarum; & Sathanā ait per Calvinistas organa sua loqui | (B) 5. Socrates. | |
| | (C) 6. Sergius. | |
| | (C) 7. Mahomet. | |
| | (C) 8. Soliman. | |
| | (C) 9. Amurathes. | |
| | (D) 10. Rabby Symeon. | |
| | (D) 11. Rabby Soliman. | |
| | (D) 12. Rabby Hecados. | |
| | (E) 13. Simō Magus. | |

and Iewes. Tubinga an.

1587.

(CD) Ioannes Schutz cal-
calleth Mahometisme, Ari-
anisme, and Caluinisme
three brothers and sisters,
three paire of hose cut out
of the same cloth, in l. 30.
causarum, causa 48.

(E) Caluin maketh God
the Author of sinne with
Simon Magus. So Castalio l.
de prædest. contra Caluin.

(E) Eckardus ait, quòd
Caluinus, Zuinglius, Beza,
Martyr, Boquinius, Reinche-
rus & reliqui eò impuden-
tia progressi sint, ut non ve-
reantur scribere Deū esse cau-
sam peccatorum primam;
supremam, volentem, decer-
nentem, instigantem, crean-
tem, efficientem, & impellē-
tem. in fasciculo c. 7. q. 2.

(F) Caluin saith, that
Originall sinne is not ta-
ken away by baptisme
with Proclus. l. 4. inst. c. 15.
§. 10. in antidoto Conc. Tri-
dent. sess. 5.

(G) Pelagius docuit in
filijs fidelium non esse
peccatū originale. Aug.
l. 6. contra Iulian c. 2. & 3.

(G) Zuinglius verò l. de
Bapt. in ratione fidei ad
Carolū, prorsus negat
peccatum originale in in-
fantibus. Eckardus in fasci-
culo Controu. c. 7. quæst. 1.

(H) Zuinglius writing a-
gainst Luther saith : Yf
thou

(F) 14.

Proclus.

(G) 15.

Pelagius.

(H) 16.

Marcion.

(I) 17.

Nestorius.

(K) 18.

Eutiches.

(L) 19.

Arians.

(M) 20.

Pharises.

(M) 21.

Apostoliks.

(M) 22.

Aerians.

(M) 23.

Pepuzians.

(M) 24.

Petrobuzias.

loqui. Sacramentarismus
(ait Ioannes Schutz in 30,
causis in præfatione) Ca-
merina quædam est in quâ
multæ hæreses confluunt,
ultima Sathanæ ira, quam
is, furijs agitatus, contra
Christum eiusq; Ecclesiam
exercet.

(A) Let any Godly or fri-
endly Reader whatsoeuer
think what deadly poyso
Sathan doth power into
men vnder the Caluinian
doctrine, by which all
Christianity almost is o-
uerthrowne. So Luke Ofi-
ander in Enchirid. contra
Caluianos in conclus. pag.
267.

(A) Conradus Schluffel.
writeth, that God also in
this world, shewed his
iudgment against Caluin
whom he visited (saith he)
in the rod of his anger,
and horribly punished be-
fore the dreadfull houre
of his vnhappy death. For
God with his potent hand
so stroke this Heretike,
that hauing despayred of
his saluation, hauing called
vpon Diuells, swearing,
cursing, and blaspheming
most miserably he yielded
vp his wicked Ghost So
far Conradus M. Whites
brother lib. 2. Theol.
Caluinist. fol. 72.

(A) Lutherani vocant Zu-
inglianos cōuictos Hæreti-
cos

eos, Dæmoniacos, Diabolis
omni ex parte, ante, pone,
supra, infra, intus & ex-
tra obfessos, anumerandos
cum Anabaptistis, Nesto-
rianis, Arrianis, Turcis,
omnium mortalium quos
vnquam terra sustinuit de-
terrimos, nec non in sem-
piternum damnandos. So
Iezler M. VVhites brother
lib. de diuturnis. Belli Eu-
charist. p. 93.

(A) As certayne as it is
that God is God: So cer-
taine it is that Luther was
a diuelish lyar. So Cam-
panus in colloquijs latinis
Lutheri tom. 2. cap. de Ad-
uersarijs.

(M) M. Oliuer Ormerod
affirmeth that the Puritās
haue ioyned themselues to
the Pharises, Apostoliks,
& all the rest in this here-
ticall ranck, vnto the Ca-
tharists.

(N) M. Fox auoucheth
that about the yeare of our
Lord 1060. the denying
of trāssubstātion began
to be accounted heresy
& in that number was first
one Berengarius, who li-
ued about. an. 1060. Act.
Monum. printed an. 1576.
pag. 1121.

(O) Augustinus de Eccl.
Dogm. cap. 73. ait, San-
ctorum corpora & præci-
puè beatorum martyrum
reliquias, ac si Christi
membra sincerissimè hono-
rāda

(M) 25.

Florinians.

(M) 26.

Cerinthians.

(M) 27.

Nazarens.

(M) 28.

Begardines.

(M) 29.

Ebionites.

(M) 30.

Catabaptides

(M) 31.

Euthusiasts.

(M) 32.

Donatists.

(M) 33.

Iouinians.

thou shalt contumacioufly go
on in this sentence, that the
humanity of Christ Iesus is
essentially & corporally pre-
sent, whersoever is his Diui-
nity: God willing we will
bring thee to these straites,
that eyther thou shalt be for-
ced to deny the whole Scrip-
ture of the new Testament,
or to acknowledge Marcios
heresy. This I say, in good
faith we promise we will
do. So far Zuinglius M.
Whites second Reformer
against Luther M. Whites
first Reformer.

(I) Zuingliani annumerā-
di sūt (vt dicūt Lutherani)
cum Anabaptistis, Nestori-
anis & Turcis. Et Rursus
Zuingliani vocant Lūthe-
ranos, Eutichianos, & e-
uersores complurium ar-
ticulorum fidei. Iezler de
diuturnitate Belli Euch.
pag. 78. All the Churches
which those men call re-
formed by the Ghospell
and the Sonne of God, &
hold the faith of Geneua,
and Zurichke concerning
Christ, are Arrians. Ney-
ther can this be denied
which I aboue haue de-
monstrated. So Stancarus
de Trinit. c. 8.

(L) Adam Neuserus in
tyme past a Calvinist and
a Deuine of Heidelberg cō-
fessed, that he knew not
one in his tyme made an
Arian, who was not first

a Calvinist. *Grauerus præfat. Apologet. in Absurda absurdorum &c.*

(M) 34.

Catharists

(N) 35.

Berengarians

(O) 36.

Vigilantias

(O) 37.

Eunomians

(P) 38.

Xenaias

(Q) 39.

Zuinglius

(A)

The Diuell

(L) D. Morton saith, that the Churches of Arias are to be accouſted the Church of God, because they do hold the foundation of the Ghoſpell, which is faith in Ieſus Chriſt the Sonne of God, and the Sauour of the world. In his *Treatiſe of the Kingdome of Iſrael* pag. 94.

anda credimus: ſi quis cōtra hanc ſententiam venerit non Chriſtianus, ſed Eunomianus & Vigilantianus eſſe creditur.

(P) Nicephorus ait, Xenaias iſte primus (o audacem animam, & os impudēs!) vocem illam euomuit, Chriſti & eorum qui illi placere imagines venerandas non eſſe. in hyst. Eccl. l. 16. c. 27.

(Q) Lutherus non obſcurè pro Hæreticis Sacramentarijs & ſcleratiffimis hominibus habet, & condemnat Oecolampadium Zuinglium, & omnes Tigurinos. *Tigurine Declines in confeſſ. Germ. fol. 3*

S A M V E L.

26. Truly, Theophilus, this is a ſtrange Church: but I pray you, how can the Diuell be brought to belong to this Doctor VVhites Catalogue?

T H E O P H I L U S.

Conradus
Schluſſ. in
Theol.
Calu. in
proæmio
Catal. (A)
Paræus in
prælectio-
nibus cate-
chiſt. Hoſp.
in Hiſtor-

Marry firſt the Diuell according to Doctour VVhites brother worthy Conradus, did inſpire the Sacramentary hereſy to Zuinglius Doctour VVhites ſecond reformer, with whom in opinion agreeeth Doctour VVhite. Wherefore as the holy Ghoſt belongeth to the true Church of God, as the inſpirer of truth, even ſo the Diuell appertayneth to this Catalogue of Doctour VVhite, as the inſpirer of falſhood and hereſy. 2. Becauſe Luther receiued his doctrine of abolishing the Maſſe from

Sacram. part. altera fol. 137. Catal. (A)

in præfat. Ieſler. l. de diuurnit. Belli Eucharist. p. 57. Catal. (A)

Theol. Tigur. tract. 3. cont. ſupr. Luth. confeſſ. p. 61. Catal. (A)

Ioannes Schutz in 50. cauſis

[The members of M. Iohn VVhites Church.]

21 Parum e-

from the same blacke Maister, as witnesseth David Parum
another of M. VVhites brethren, with whom also agreeth
M. VVhite in religion. Thirdly, because this Sacramētary heresy
according to Iohn Schutz, a famous reformer, is the last fury of
Sathā, & as other of M. VVhites brethren relate, the Calvinists are
the Diuells Martyrs, in euery side beset & possesst with Diuells. Fourth-
ly and lastly Doctour VVhite admitting heretiks, and Doctour
Morton expressely Arians to be members of the Militant
Church, I cannot see how the Diuell can be exiled, he
being the chiefe Captaine, head, & finall end of them all.

nime est, an
cum da-
mone quis
habitat, an
cum viro
Apostata
Ephrē. test.
p. 793.

Mihi certē
ille num-
quam aliud
quam dia-
bolus erit

quia A-
rianus est.

Hilar. con-
Auxent.

Reclē (in-
quit Con-
radus) pro-
nunciauit

Luth. Sa-
crāmēta-
rios esse

Arianos ?

tom 3. Ien.
fol. 297.

Schlus. l. 2.
art. 6.

Lib. De-
monst. ex
verbo Dei,

quod Cal-
uinista non

sunt Chri-
stiani. sed

tantum
baptizati

Iudaei, &
Mahume-

tani. Bapti-

smus externū quiddā est & ceremoniale (ait Zuinglius) quo vt alijs rebus exter-
nis Ecclesia dignē & honestē vti potest, vel itē hoc omittere, & ritē tollere. tom 2. lib.
de Baptis. fol. 96. Zuinglius to. 2. in exposition. fidei.

D. Morton. l. of the

S A M V E L .

27. Well, in this I am satisfied, and therefore let the
Diuell stand. But how bring you in Turkes and Iewes?

T H E O P H I L V S .

As concerning these, I bring them in thus. First accor-
ding to the Lutherans M. VVhites brethren, the Calvinists
are no Christians but baptized Turkes and Iewes: but M. VVhite
admits the Calvinists to his Church & Catalogue, & so can-
not reiect cyther Turkes or Iewes. Secondly M. VVhites
second reformer Zuinglius admits Pagans and Infidells to be
members of his Church: and therefore M. VVhite agreeing
with Zuinglius cannot with any shew of reason conuince
that cyther Turkes or Iewes are to be excluded. Thirdly
the Turkes and Iewes resist the Pope, and deny many ar-
ticles which the Papists belieue, as well as Doctour VVhite,
yea many more then Husse or VVickliffe did, but these and
others are admitted as members of Iohn VVhites Church for
this cause: wherfore then should Iewes or Turkes be
reiectd? Fourthly, the denying of Christs Diuinity doth not ex-
clude the Arians, as Doctour Morton discourseth: ergo neyther
the want of Baptisme ought to exclude cyther Turks or
Iewes. And thus you see, Samuel, that both Turkes and
Iewes may go in.

C 3

SAMV-

smus externū quiddā est & ceremoniale (ait Zuinglius) quo vt alijs rebus exter-
nis Ecclesia dignē & honestē vti potest, vel itē hoc omittere, & ritē tollere. tom 2. lib.
de Baptis. fol. 96. Zuinglius to. 2. in exposition. fidei.
Kingdome of Israel p. 94.

S A M V E L .

28. Truly in M. VVhites doctrine what you write is manifest : but what say you to them who neuer knew Christ, as Pagans and Gentills, how come they in ?

T H E O P H I L V S .

Zuing.
som. 2. in
expositione
fidei. See
the Cata-
logue at B.

See the Ca-
talogue at
L.

In these *Samuel*, there is lesse difficulty, for they are op-
posit and contrary to the Pope, as well as Protestants, and
worthy *Zuinglius* admits diuers of them to the Church
Triumphant, and therefore with greater reason M. VVhite
must admit them to the Church Militant. Againe D. VVhite
giues place to S. *Augustine* and other holy Fathers who for
praying to Saints are censured by our new reformers for
Idolaters. Wherefore if this be not an impediment, nor the
denying of Christs diuinity, as we see it is not in the Ariās
admitted by *Doctor Morton*, I do not perceiue why they are
to be excluded. Thirdly the Arians and all other heretikes
are Infidells. For heresy includeth contrary and false er-
rors to true fayth. Wherefore if the faythlesse Arians and
other misbelieuing heretikes be admitted with positie
errors against Christ and his religion, I do not see how
M. VVhite can reiect other Infidells, whose Infidelity may
rather in some consist in meere negations for want of true
fayth, then expresse positie opinions contrary to it, espe-
cially speaking of them who haue the knowledge of one
God. Wherefore if heretikes are not to be excluded with
their positie error, much lesse Infidells with their
negatie. And so for these reasons, *Samuel*, and many more
which I could alledge, these Infidells are not to be put
out.

S A M V E L .

29. *Theophilus*, I like this your discourse, but what say
you to other heretikes?

T H E O P H I L V S .

As cōcerning other heretiks out of that which we haue
hitherto sayd, it followeth, that if Turks, Iewes, Gentills
& the diuell himselfe be admitted to belong to M. VVhites
Church

Church or Catalogue as we haue proved, I see not how o-
ther heretikes can want their place. Secondly D. Morton in *See the Ca-*
expresse termes sayth, that the Churches of Arians were *talogue at*
the true Church of God, and M. VVhite himselfe affirmeth *L.*
that heretiks, and all the wicked that will not obey the truth, are one
sort of people in the Militant Church. Thirdly Doctour Luther tea-
cheth, that the Calvinists are infected with heresy: and M. *Defence p.*
Oliuer Ormerod saith, that the Puritans haue adioyned them- *367.*
selues to fiftene diuers sects of heretikes, & therefore accor- *See the*
ding to these grounds neyther Arians, nor any other he- *Catalogue*
retikes are to be excluded. And thus you see, Samuel, that *at Q. & M.*
out of Doctour VVhites principle and the chiefe pillars of re-
formers, as are Luther, Zuinglius, and others, we haue mani-
festly proued how M. VVhites Church and Catalogue con-
sists of heretiks, Iewes, Turkes, Infidells, and of him who
is the head of all these (to wit) the Diuell.

S A M V E L.

30. I vnderstand well what you haue sayd, and am
of your opinion, that this whole Catalogue may passe.
But me thinks M. VVhite admitting these for members of
his Church, should partake somewhat of all them in some
fashion himselfe.

T H E O P H I L V S.

Indeed so he doth, for out of this Catalogue we gather
that M. VVhite according to the auncient Church for reie- *D. Fulk in*
cting good workes with Luther, is a Symonian, for condēning *his answer*
prayer for the dead an Arian, for denying transubstantia- *to the*
tion a Berengarian, for disallowing honour to reliques an *Coūterb.*
Eunomian, and a Vigilantian, for the disprouing the worshi- *p. 44. p.*
ping of Images a Xenaian, for imbracing Puritanisme *522.*
according to his brother M. Ormerod an Apostolike, a Pe- *Catal. N.*
puzian, a Petrobusian, a Florinian, a Cerinthian, a Na- *Catal. O.*
zaren, a Begardine, an Ebionite, a Catabaptide, an Euthu- *Catal. P.*
Catal. M.
sias, *siaft,*

24 (The Members of M. VVhites Church.)
 See Ioan Iezler de diuturnitate Belli Eucharist. pag. 93. *Ibid. p. 93.*
 sias, a Donatist, a Iovinian, and a Catharist. For cleauing to Luther & his fellows according to the Calvinists, a Swenkfeldia, & Eurichia: for shaking hands with Calais according to the Lutherans, a baptized Turke, and an vn-circumcised Iew: and to the same for applauding to Zuin-glius, a flat Infidell, on euery side beset with Sathan, and so wholly posselt with the diuell. And thus you may see to what issue M. VVhite hath brought himselfe, his seduced brethren and Church, to wit, to a rable of rebels and runnagate heretiks, to a company of perfidious Iewes, blasphemous Turkes, and Infidells, waging war against Christ and his spouse, vnder the blacke colours of the in-fernall Hag, who is the suggester, the defender, and head of them all.

S A M V E L.

31. Truly if heresy be a forsaking of ones saluation, a renouncing of Gods grace, and a departing from the body and spirit of Christ, as Protestants teach; if moreover no man be so impious who is not surpassed by an heretik in impiety, as witnesseth S. Hierome. And lastly if he who is an heretik is not worthy the name of a Christia, as writeth Tertulian; what shall we thinke of miserable M. VVhite who is couinced to be an heretike for so many heresies, by the testimony also of so many of his owne learned brethren. But I pray you Theophilus, can this your Catalogue so set downe for M. Iohn VVhite, according to his owne doctrine, afford him any comfort for his visible company?

Apol. of the Church of England part. 1. p. 28. 29. S. Hieron. l. 7. in Isa. Tertul. de praescript. cap. 37. Cyp. de v-nitate Ecclesiae

T H E O P H I L U S.

No indeed, for euery one may see how it can neyther afford him a visible company of true Protestants nor a positive fayth, nor if it could, were it to be called the true Church of God. For first they being but a rable of Iewes, Turkes, runnagates, rebels, and Apostata's from the spouse of Christ, cannot be admitted of any Protestant in his true senses

senses to be of the Protestant religion, especially the one
 condemning the other for their contrary heresies, blasphemous
 opinions, and sacrilegious worshiping of God, to
 the bottomlesse pit of hell. And againe seeing that according
 to our supposition they are dismembred from M.
 VVhite in 39. hereticall, Iewish, and Turkish errors, which
 imply in them all and euery one of them the priuation or
 negation of his fayth; it cannot but follow that their faith
 is negatiue in respect of his: and likewise his fayth including
 the negation of so many of their heresies and impious
 errours, cannot be positieue in theirs. And therefore seeing
 there is no sufficient communication betwixt their fayth
 and M. VVhites, it followeth vnauidably, that M. VVhites
 fayth also in respect of them, as well as of all others whom
 hitherto he hath named, cannot but be a negatiue fayth,
 and so no true fayth, but eyther Atheisme, heresy, or flat Infidelity.
 And to conclude albeit M. VVhite could make claime to them
 as to a visible company, which I thinke for very shame no other
 Protestant would euer do, yet that such a company were the true
 Church of God, cannot be proued. For both all the properties, marks,
 and offices which were set downe against M. VVhites supposed
 visible company, before infected with fewer heresies than these,
 band much more against this Catalogue. And therefore to make
 an end, I affirme, that seeing this list of auncient Diuels,
 Heretikes, Iewes, and Turks can neyther be the spouse,
 Citty, mystical body, Kingdome, or inheritance of Christ,
 nor one holy, Catholike, or Apostolicall Church, nor exercise
 any offices which are to be performed by such a holy company
 as is the true Church of God, I affirme and say, that this M. VVhites
 Diuelish, Turkish, Iewish, and Hereticall crew is not the true
 Church of God, but the Synagogue of Sathan, and as such to be
 auoyded vnder payne of eternall damnation.

*In the
 Treatise
 against the
 VVay.*

S A M V E L.

32. Verily, Theophilus, you haue sayd more then inough

D

to

to shew both the vanity of M. VVhites visible company,
and impiety of his Doctrine. And therefore let vs end, de-
syring God out of his infinite goodnesse, to free all good
Christians, as well from Iohn VVhites phantasti-
all and foolish Church, as from his hereticall,
impious, and diuelish Catalogue.
Athen.

F I N I S .

*This short Dialogue, Gentle Reader, I send thee in earnest
of a larger Discourse in refutation of M. Whites Absur-
dities, uttered by him in his last book of D E F E N C E
O F T H E W A Y &c. which is now in hand, and within
a few moneths, God willing, will be ended.*

